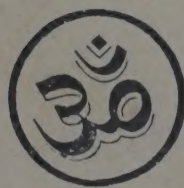


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THE MEANING OF LIFE

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-S. SUBRAMANYA IYER

With affectionate regards,

To,

Prof. V. Seetha Ramaiah
Chennai

THE MEANING OF LIFE

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S. Subramanya Iyer

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BOOKS BY THE AUTHOR

1. *The Law of Life*
2. *The Divine Law*
3. *The Reflections on Bharat*
4. *The Call of the Spirit*

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“S A D G U R U”

*Brahmanandam Paramasukadam Kevalam Ganana
Moorthym,*

*Dwandiva theetham Gagana Sadrusham Tativa-
masyadi Laksham*

*Aekam Nityam Vimalamāchanam Sarvadhee
Sakshibutham*

*Bhava theetham Thriguna Rahitham Sadgurum
tham Namami.*

“S H A N T H I M A N T R A”

*Om Sarvethra Sukanassanthu
Sarve Santhu Niramaya
Sarve Bhadrani Pachyanthu
Ma kaschi dukha mapnayat.*

*Om Sarvesham Swasthi Bhavathu
Om Sarvesham Shanthi Bhavathu
Om Sarvesham Purnam Bhavathu
Om Shanthi - Om Shanthi - Om Shanthi.*

DIVINE MOTHER

1. Oh, thou; the empress of this celestial empire,
Unmanifest and manifest blend in one,
The root of all impersonal principles,
And source of all personal deities,
On thy nature are laws discerned,
Supreme Divinity—"Parabrahma Swarupini",
Salutations to thee.
2. Oh, thou; the virgin Mother in eternal youth,
Surging in infinite shapes and forms,
Source of vim, vigour and valour of life,
And power of all volition, cognition and action;
On thy strength is all life dynamic,
Spirit field of potentiality - 'Parashakthi',
Salutations to thee.
3. Oh, thou; the kind Mother of morality,
Strength and shelter to all righteous action,
Upholding Dharma sustain this Universe,
And maintain Balance, Rythm and Harmony,
On thy will is all life set in order,
Benevolent law - "Dharma Vardhini",
Salutations to thee.

4. Oh, thou ; the stern Mother of justice,
Inexorable is thy law of causation,
And impartial is thy cosmic justice,
Who can escape its sure impact,
Thy Grace alone can balance the law,
Ocean of sympathy - ' Karunarasa Sagara ',
Salutations to thee.
5. Oh, thou ; the all pervading beauty,
This universe is the field of thy play,
And infinite are the ways of thy sport,
Flirting, drifting in charms and temptation
Cover reality in many veils of manifestation
Ocean of Bliss - " Sat-Chit-Anand ",
Salutations to thee.
6. Oh, thou ; the serene Mother of wisdom,
Cosmic consciousness unconscious in all,
Silent inner voice of conscience,
Silence our minds to hear thy counsel,
Thou the final Grace to all prayers,
Voice of intuition - " Paranjyothi ",
Salutations to thee.

THE PLIGHT OF MAN

1. Cast in the stormy sea of chaos,
Drifting in the darkness of ignorance,
Man is tossed hither and thither,
With no anchor to hold, compass to guide.
2. Caught in the net of alluring 'Maya',
Missing the true meaning of life,
Man has lost abiding faith and love,
With no depths for sublime joy or pathos.
3. Man has inner conscience to guide,
But noise of ego eclipses the silent voice,
And in self-centred pride and prestige,
Rationalises truth and arbitrates justice.
4. None can cheat the mathematics of nature,
Man reaps what he sows sooner or later,
For, causation envelops even motivation,
And renders justice in inexorable precision.
5. Man glorifies empty theories and slogans,
Ignores nature's deeper implications,
Attached to outward forms and techniques,
Misses the content and spirit of things.

6. Man poses conflict between Science and Religion,
Intuition and intellect, faith and reason,
Each has its own role and purpose in life,
Complementary parts of a harmonious whole.
7. Man's needs are few but wants are many,
Increasing complexities in insatiable greed
Breed spite, hatred, rivalry and revenge,
A cut-throat competition in ignoble strife.
8. Man indulges in gratifications of ego,
Dissipating energies in ephemeral values,
With no time to reflect and meditate,
Fails to grip self-abundance in true values.
9. Man carries the Divine heritage,
In yet unknown realms and planes,
Holding higher powers and faculties,
In deeper levels of consciousness within.
10. Man has to discern the evolutionary design
The aspirations inherent in the process,
It's urges reflecting in ' Time-Spirit ',
The need for change and adaptation '.

1. Nature dictates the clear choice to man,
One world or none, adapt or perish,
Peace and prosperity are indivisible,
Smooth integration or total annihilation.
2. Man has to tune to the “ Time-Spirit ”,
Co-operate with one another in all spheres,
Respond to the moral challenge of Nature,
And consciously direct the human evolution.

1. “ Anandaiva kilvimani Buthani jayanthe
Anandena jathani jeevanthi
Anandam prayanthiyabi samvishanthi ”

2. “ Om Purnamada purnamidam
Purnath piurnamāduchyate
Purnasya purnamadaya
Purnamevavasishyate
Om Shanthi - Om Shanthi - Om Shanthi.”

3. “ Om Asathoma Sadgamaya
Thamasoma Jyothirgamaya
Mruthyoma Amruthangamaya ”

I. THE CONSTITUTION OF THE COSMOS

“ *Brahmavidya* ”

1. On the screen of time-space, veiled by subject-object relativity unfolds the cosmic drama.
2. Purusha and prakrithi are the players, Divinity holds the invisible strings of direction
3. Cosmic play is enacted in a series of cosmic cycles, and each cycle takes trillions of years.
4. The cosmic evolution is cyclic in form, but spiral in content, for, there is qualitative elevation.
5. The cosmic play alternates with rest and activity and at rest, the cosmos is held potential in Divinity.
6. On awakening emerges the primordial vibration of ‘OM’, the first manifestation in spiritual essence.

7. From it spring the cosmic actors to active state, and with the urge for self-expression, begins the cosmic sport.
8. The cosmic players are of opposite poles, Divinity is the bond that holds them in integral balance.
9. Divinity does not participate in the sport but remains a witness and detached from the result, enjoys the play.
10. Divinity by magnetic presence draws the opposite poles to each other and as umpire, regulates the play.
11. Cosmos is an integral balance of 'Trinity in polarity', - the negative, positive and neutral principles.
12. The trinity are Purusha, Prakrithi and Paramatman, - the cosmic Soul, the cosmic Energy and the cosmic Law.
13. Purusha is masculine, negative, individual, finite, evolving principle of the universe.
14. Prakrithi is feminine, positive, universal, infinite, receptive principle of the universe.

15. Purusha with separatist tendency persists in individuality and prakrithi strives for universality.
16. Divinity balances the opposing poles and maintains both individuality and universality.
17. This balancing and integrating principle is Paramatman in the universal and Atman in the individual.
18. Purusha is the creative spirit, and with creative urge and freedom is evolving.
19. Prakrithi is the unifying principle of the universe and as receptacle is the field of action.
20. Purusha is mutable and relative and striving to regain the original state of Bliss.
21. Prakrithi is dynamic and changing and striving to regain the original equilibrium.
22. Divinity is the neutral 'Zero' principle, 'One ultimate Reality' — eternal, immutable and independent.

23. Purusha and Prakrithi are the finite and infinite aspects of Divinity, projected as opposite poles for sport.
24. Divinity on manifestation diversified into this universe and in this universal aspect, It is Brahman.
25. Divinity has three states - Static potential and active - Swarat, Samrat and Virat.
26. First is 'Nirguna Brahman', that transcends quality and quantity, name and form, time and space.
27. Second is 'Akshara Brahman', the all pervading spirit field of potentiality, the cosmic reservoir.
28. Third is 'Virat Brahman', in active transformation, unfolding the blue print of 'Akshara', on time-space screen.
29. The whole cosmic play is set in a spiritual blue print and projected on the mental and physical planes.
30. The spiritual content of Divinity remains half static and manifests half dynamic, balancing each other.

31. Of the dynamic half, part rests as potential and part manifests as active, balancing each other.
32. Divinity is both unmanifest and manifest ; the impersonal and the personal blend in one.
33. Divinity is omnipresent, pervades all the three states and can be realised both impersonally and personally.
34. Divinity can be realised as an impersonal principle, rationally through analysis, synthesis and intuition.
35. Divinity can be realised as supreme Being, emotionally through faith, devotion and love.
36. In the beginning of the cosmic cycle, the cosmic soul sacrifices itself to become billions of individual souls.
37. Adi purusha does '*Adiyagna*' and initiates the spirit of sacrifice for the purpose of spiritual evolution.
38. The cosmic soul evolves through the individual souls, experiencing differently, in different ways and means.

39. In the beginning 'Moola prakrithi' constituted of three gunas - satwa, rajas, and tamas rests in equilibrium.
40. On first disturbance, the three gunas strive to express distinctively in three planes, - spiritual, psychic and physical.
41. Prakrithi true to her nature expands in vibrations from subtler to grosser forms of energy.
42. The different forms of energy are interconvertible from one form to another and from one plane to another.
43. The subtler the plane, the greater is the concentration of energy and greater is its power, wisdom and joy.
44. The billions of souls enveloped in the vehicle of prakrithi interact in different permutations and combinations.
45. The finite souls are charged with infinite potentialities and infinite prakrithi imbibes finite tendencies.
46. All life is 'finite-infinite' set in dual nature expressing both individuality and universality.

47. Out of this cosmic sport emerges this universe in diverse manifestations with all its rich variety.
48. This universe we perceive in all its diversity is only an evolutionary stage in our cosmic cycle.
49. It is in an intense state of flux, in modifying continuity, yet Divinity holds it in integral balance.
50. This universe is cosmos at the base, for there is order, balance, rythm and harmony in the universe as a whole.
51. There is causal relation in all manifestations and science behind all phenomena-physical, psychic or spiritual.
52. Mysteries and miracles are the attributes of man's relative ignorance of the higher laws.
53. Man is continuously unfolding many secrets of nature, still mysteries remain to remind the Divine.
54. This universe is a many dimensional continnum, the time-space dimension reveals only the physical nature.

55. It's true nature includes the mental, moral and spiritual dimensions that reveal the purpose and meaning of life.
 56. All operations in different dimensions are only a means to the spiritual purpose of evolution.
 57. This whole universe is one common-wealth corporate existence and all life is mutually interwoven and interrelated.
 58. All life, our own earth, moon, planets, sun, stars and stellar systems, all have to fade away in time.
 59. No life is permanent nor is death real, all life is in continuous transformation in working out the cosmic purpose.
 60. All life is a sacrifice to the cosmic cause, all are parts of the cosmic life, "Brahman is the only Reality".
-

2. THE CONSTITUTION OF THE SELF

“ Atma Vidya ”

1. Know thyself, self knowledge is the beginning of wisdom, knowing which all else is known.
2. Man is a microcosm, a cell in the universal life, constituted on the same pattern and on the same principles.
3. Man is potentially Divine and has all the powers and faculties for the supreme state of life.
4. Man is a trinity of individual soul, particularised prakrithi and Atman set in integral balance.
5. Prakrithi manifests in three planes- spiritual, psychic and physical, holding the soul in spirit, mind and body.
6. The three planes are manned by three types of energy - ichhashakthi, gnana shakthi and kriya shakthi.

7. They are meant for different functions of volition, cognition and action, – motive, thought and action.
8. The soul in interaction with prakriti imbibes qualitative tendencies – sattvic, rajasic and tamasic.
9. Every individual is a complex of the three gunas, in different permutations and combinations.
10. In every individual any one guna dominates the other two according to his inherent nature.
11. The soul carries in its psychic cell all its past vasanas and samskaras in a complex of gunas.
12. Man's 'Swabhava' propels through his life urges and responds to various external stimuli.
13. Man can acquire new values, righteously and increase his satisfaction content.
14. The soul manifests in three layers – consciousness – the waking consciousness, subconscious and unconscious.

5. They are the three states of jagrat, swapna and sushupthi tuned to viswa, tejasa and prajna respectively.
6. They are set for factual knowledge, discriminative wisdom and cosmic consciousness-gnana, vignana and prajnana.
7. It is superficial 'I' in the waking conscious, identifying with the body and its physical and vital urges.
8. It is subtle 'Ego' in the subconscious, identifying with the mind, and its egotistic and rajasic urges.
9. It is creative spirit in the unconscious, identifying with the spirit and its spiritual aspirations.
10. The soul functions with three faculties—analytical, synthetic and intuitive in the three planes respectively.
11. It functions with senses, psychic centre, and spiritual centre as respective instruments of perception.
12. Our senses carry only a partial capacity of our faculty centre, specialised and set on a limited range.

23. The full capacities of senses remain dormant at the centre and can be evoked by yogic disciplines.
24. The senses are meant to gather data of the particulars and negotiate with the objective environment.
25. The pancha tanmatras through panchendriyas negotiates with pancha buthas in the external.
26. By controlling the five elemental centres within, we can master the primary elements in the external.
27. Our senses like the microscope is set on a limited range for detailed analytical study of the particulars.
28. Our spiritual vision like the telescope is set on an universal range for cosmic comprehension.
29. Our synthetic faculty correlates sensory data, draws inferences and formulates ideas and concepts.
30. Our analytical and synthetic faculties together constitute our objective mind for study of life around us.

31. Our psychic centre is the seat of 'Extra sensory perceptions', a receiving and a transmitting station for thought forces.
32. Evoking this centre through yogic disciplines, we can tap extraordinary psychic powers and faculties.
33. We carry our entire past vasanas and samskaras as impressions in a store house of psyche - 'Chitta'.
34. It is our memory centre, the instinctive mind that directs all our involuntary functions of life.
35. 'Buddhi' is our higher mind, the rational and discriminating faculty in link with both subjective and objective life.
36. In calm impersonal moods through meditation and contemplation, we can tune our 'Buddhi' to 'cosmic consciousness'.
37. Rationality in man can perceive the corresponding rationality in the universe, the nature of cosmic operation.
38. 'Buddhi' can perceive the 'Rational Beauty' of the universe in all its order, balance, rythm and harmony.

39. 'Buddhi' can act as a witness unto ourselves and watch the working of the lower mind and its impulses.
40. Our intuitive faculty in the unconscious is the source of truth and is in link with the cosmic consciousness.
41. Here is our 'Voice of Conscience', the true guide, an intuitive flash from the unconscious.
42. Our spiritual centre is the seat of 'Supra Sensory perceptions', the receiving and transmitting station for spiritual forces.
43. Here is our spiritual vision, the 'Yogic prajna', with which one can perceive the whole cosmos - 'Viswarupa Darsana'.
44. By evoking our spiritual centre through yoga, we can attain supranormal powers and faculties.
45. In normal man these higher centres are dormant and unconscious, but they are illumined in the yogi.
46. Man has the highest prakrithi centre within - 'Mahat', the spirit field of potentiality - the cosmic reservoir.

47. This is our cosmic centre for power, wisdom and bliss, the potential base for the state of 'Sat-Chit-Anand.'
48. Man has higher powers set in autonomous centres-the 'yogic chakras', evoking which one can control external forces.
49. Of them, 'Sahasrara' – the thousand petal lotus is supreme and it is like the thousand valves of the 'Cosmic Radio'.
50. 'Shabada' – Sound energy projects from the subtle to the gross, and again sinks back from the gross to the subtle.
51. Exercising root rhythmic sounds effectively, we can evoke respective cosmic centres within.
52. We can attain 'Mantra Siddhis' through 'Japa', the concentrated rhythmic repetition of 'Mantras'.
53. We have five layers of subtle bodies-'pancha koshas', interwoven and enveloped in to one.
54. They are Annamaya, Pranamaya, Manomaya, Vignanamaya and Anandamaya, the evolutionary ladder set within.

55. They are the physical, vital, mental, moral and spiritual respectively with corresponding life urges.
 56. The different life urges vary from man to man according to his 'personalistic complex', expressed in the values of life.
 57. Man has to integrate the different life urges to balance and harmony and evolve an 'Integrated personality'.
 58. Heart is our emotional centre where 'love' - spiritual affinity and the sense of 'faith' are set.
 59. Faith is our intuitive sense that transcends reason and the power of itself, focussing our will to a single point.
 60. Finally man has to integrate his reason with emotion, his creative spirit with love as complimentary poles of life.
-

3. THE COSMIC LEGISLATOR

(The light of Dharma)

1. Dharma is the supreme principle of Divinity, the eternal law of life, that governs this universe.
2. Dharma upholds and maintains order, balance, rythm and harmony in the universe.
3. Dharma is the cosmic legislator, the law of Karma is the cosmic executor, that renders cosmic justice.
4. Dharma is the balancing and integrating principle, harmonising and unifying principle of the universe.
5. Dharma embraces what is truth, what is just, what is good and what is beautiful, all in one.
6. Dharma directs the cosmic evolution and all are bound by Dharma and the law of Karma.

7. Dharma is the Divine path, the supreme shelter, the cosmic anchorage, hold which one can cross ocean of Samsara.
8. Dharmic direction abides in everyone as the 'Voice of Conscience' and reveals itself when motive is pure.
9. Dharma is an impersonal principle for cosmic cause where individual identifies with the universal.
10. Dharma expresses itself in the spirit of yagna, thyaga and prema spontaneous action.
11. Dharma integrates the microcosm with the macrocosm, particular with the general and part with the whole.
12. Dharma is universal in outlook, free and fearless, for death loses its threat and narrow meaning.
13. Dharma is not a dogma or code of conduct, creed or concept, but a broad guide to action.
14. Dharma is not an invention but a discovery by the sages, in cosmic comprehension of the moral law.

15. Dharma is the Religion of Religions, the 'Universal Religion'; the Science of Sciences, the 'Super Science'.
16. Dharma is the art of living in tune with the science of life and the true guide to action.
17. Dharma Shastras formulate the fundamental principles in applied forms for Social life.
18. Dharma is the dynamic discretion of a given problem in a given place, time and condition in tune with one's conscience.
19. Dharmic approach is free and flexible, for human spirit cannot be imprisoned in a set form of action.
20. Dharma judges each situation on its own merits and adopts to necessary mode of action - sama, dana, bheda or danda.
21. Dharma perceives with sympathetic understanding different levels, states and stages in human evolution.
22. Dharmic sense is compassionate and magnanimous and allows big margin for human weaknesses.

23. Dharma is non-coercion of others motive, thought and action but also resistance to evil in all forms.
24. Dharma cognises wide diversity and rich variety in nature as complementary parts of the harmonious whole.
25. Dharma cognises variations in powers, faculties and temperaments in human nature as mutually beneficiary.
26. Dharma cognises harmony in diverse beauty in variety and integrates the opposites.
27. Dharma is the balance between extremes, balance between opposites, a steady middle path.
28. Dharma is the centre of gravity and every act of Dharma contributes to universal balance and peace.
29. Dharmic principles are true for all times, eternal and impersonal and hence it is 'Sanathana Dharma'.
30. Dharmic forms need adaptation and tune with the 'time-spirit', 'yuga Dharma' to suit the changing conditions.

31. Dharma integrates science and religion, intellect and intuition, individual and collective.
32. Dharma integrates the individuality and love, self dignity and humility, rights and duties.
33. Dharma integrates the physical, vital, mental, moral, aesthetic and spiritual aspects of life.
34. Dharma limits the physical needs and vital urges as only a means to the spiritual end.
35. Dharma avoids both materialistic extreme and the ascetic extreme and enjoins the golden mean.
36. Dharma bridges the different aspects of Social life – individual, family, professional, national and international.
37. Dharma cognises swadharma based on swabhava, one's function according to one's ability, capacity and temperament.
38. Dharma cognises different paths to spirituality-Gnana, Bakthi, Karma and Yoga as suited to different types.

39. Dharma enjoins each to follow one's own path suited to one's inherent nature and attitude to life.
40. Dharma perceives that individual can contribute his best to society only in tune with his nature.
41. Dharma cognises individual as sovereign in spiritual aspect of life and free to evolve in his own way.
42. Dharma cognises natural classes inherent in society according to their gunas - satvic, rajasic or tamasic.
43. Dharma cognises different natural stages of life as necessary steps for steady growth of spirituality.
44. Dharma enjoins the spirit of Yagn and the spirit of tolerance as the keynote of Dharmic living.
45. Dharma calls for the restraint of negative emotions of anger, envy, hatred and jealousy for one's own peace.
46. Dharma calls for exercise of positive emotions of love, affection and sympathy for one's own happiness.

47. Dharma calls for harmonious development of body, mind and spirit for integral health of the personality.
48. Dharma cognises the qualitative nature of the diet – satvic, rajasic and tamasic and prescribes to suit one's function.
49. Dharma cognises individual freedom and social justice as mutually complementary and reciprocal.
50. Dharmic state cognises the unique role of the creative individual and his contribution for general progress.
51. Dharmic state organises a congenial social environment for full flowering of man in free self-expression.
52. Dharmic state plans and implements economic and social justice to all its citizens and ensures social harmony.
53. Dharma invests everyone with a collective responsibility for preservation of Dharma in social life.
54. Dharma is a love approach to life, based on truth and justice, with an universal outlook, seeking the good of all.

55. Dharma bears testimony in the records of history, the final decline of evil and triumph of 'Truth'.
 56. Knowing the nature of fire we don't thrust our hands and burn, knowing higher laws, we don't violate to our peril.
 57. Understanding of Dharma and the law of Karma in their full significance is the crux of the whole human problem.
 58. Violating Dharma great empires have perished, great civilisations have sunk and brute power is humiliated in the end.
 59. Let Dharmic ideals pervade our social consciousness and be enshrined in the hearts and will of the people.
 60. Let Dharma be our guide, our path, our way of life and let 'Dharm Samaj' be our social order.
-

4. THE COSMIC EXECUTOR

(*The law of Karma*)

1. Karma is the action principle of the universe; every cause has its effect and every action has its reaction.
2. The law of Karma is an all comprehensive law embracing all action in all the planes of existence.
3. The law of Karma is based on the principle of causation and there is science behind all phenomena.
4. Because of this inherent order, understanding is possible and there is meaning in our search for truth.
5. There is no chance in the cosmic order, but man has yet to grasp higher laws and supra sensory phenomena.
6. The beatific visions, the showers of grace, the prayers answered, do happen according to spiritual laws.

7. The telepathy, the clairvoyance, the psychosymmetry do happen according to psychic laws.
8. We get responses to our spiritual call from our own cosmic centre of Mahatma 'Yeth Bhavam Tath Bhavathi'.
9. In intense concentration and meditation of 'Ista Devatha', we evoke our own psycho-spiritual response.
10. The 'Deity' projects and manifests beatific external vision in the form and the way desired.
11. Man established in the higher plane and exercising his will, can manipulate the phenomena of the lower planes.
12. Through his will power he can materialise a new object and dematerialise the existing one as energy is interconvertible.
13. The various 'Siddhis', mysteries and miracles are based on 'Super science', and our ignorance veils the understanding.
14. The law of Karma operates in the energetic mediums of spiritual, psychic and physical - Ichha, Gnana and Kriya.

15. The different energies are based on different gunas of prakrithi and meant for functions of motive, thought and action.
16. Our motive is an emotional act, our thought is a mental act and our action is a physical act.
17. They are all concrete phenomena, involve definite quanta of respective energies and can be measured quantitatively.
18. The physical laws are simple, their causation follow a sequence in straight line, and their effect is obvious.
19. The physical laws can be discerned through experimental verifications and accepted for general understanding.
20. The nature of operation in the psychic and spiritual planes are highly abstract, subtle and complex to grasp.
21. Psychic and spiritual laws transcend time - space limitations and their causation does not follow a sequence.
22. In higher planes hundreds of causes in association produces a cumulative effect, sometime, somewhere.

23. The psychic and spiritual laws are subtle and subjective, elude objective verification but can be inferred.
24. The physical sciences explain only the 'How' of a phenomenon but for 'Why' we seek answer in higher dimensions.
25. The law of Karma balances the opposing forces in nature, either through smooth integration or through strife.
26. The nature of operation is a scientific automation, through the dialectics of the dualities inherent in nature.
27. In ideological pendulum, a swing to an extreme is reacted with equal vehemence by the opposing forces.
28. The law of Karma embraces past, present and future linked in one continuous causal chain.
29. From the cosmic stand point everything is perfect as it is, for the law fulfills evolutionary design already set.
30. Nothing is in vain in the economy of cosmic purpose for, every moment experience, addition to our knowledge.

31. We reap what we sow ; the action and reaction are equal and opposite and this principle operates in all the planes.
32. All our motive, thought and action sow psychological seeds in the sub-conscious in the form of psychic impressions.
33. These psychic records are our 'Chitraguptas', that stamp all our motivations, in automatic imprint of the psyche.
34. When the acts are oft repeated, the impressions get stronger and becomes our habits and tendencies.
35. Through good and bad karma, we build our credits and debits in the book of life and the totals renew from life to life.
36. If motive is pure and action wrong, the karma does not affect the Soul, for motive is important in the effect of karma.
37. We get limited reaction for the wrong action in the social plane but it does not affect the inner being.
38. If motive is bad and though not executed in action, the karma binds the soul.

39. Through sincere prayer and repentance for the wrongs done, we can cleanse the dark impressions of the psyche.
40. In intense prayer, we generate spiritual vibrations that can clear the impressions by giving vent to them.
41. Thus we can lessen the burden and lighten the load of karma and purify our psychic centre.
42. We are partly free and partly determined for, our past vasanas and Samskaras are embedded in our 'Swabhava'.
43. Through righteous action, we can build a new future and give a benevolent turn to our life and exhaust the past impact.
44. We are not helpless tools in the hands of any external agency, for, we can understand and tune to the law of life.
45. Man is free to violate the moral law and free to suffer and he alone is responsible for the consequences of his actions.
46. The suffering is a blessing in disguise, moral exercise and has rich rewards through experience.

47. The law is ever benevolent and kind and it is stern only to mend and uplift the man.
48. All action in tune with Dharma contribute for universal balance and harmony and for the good of the whole.
49. All action in adharma causes chaos and conflict, disturbs the universal balance and affects the total life.
50. We are all effective partners in the collective karma and we are collectively responsible for the social evils.
51. We have to be not only Dharmic in personal lives but also resist adharma wherever found.
52. The Karmic impact are of three kinds - prarabda, sanchita and agami in continuous mould.
53. 'Prarabda' is our past impact already taken effect and awaiting clearance and we cannot alter its course.
54. 'Sanchita' is our past impact on our present taking shape and through restraint, we can avoid its adverse effect.

55. 'Agami' is what we build for our future through present action and this is in our hands and we can be free from it.
56. All action in tune with Dharma, in the spirit of Yagna, dedicated to the cosmic cause does not bind the Soul.
57. All action without egotistic motivation without desiring the fruits thereof, does not bind the Soul.
58. All action in total surrender in subordination of the ego, as an instrument of the Divine, does not bind the Soul.
59. All our good and bad karma accumulated in our psychic centre and the Soul carries this karmic load from life to life.
60. The karmic operation binds only the lower self, and on 'Self realisation' the karmic centre dissolves itself.
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5. THE COSMIC EVOLUTION

(*Parinama*)

1. Cosmos evolves in cycles and each cycle has many sub-cycles, many orders, many phases and many steps.
2. Our own evolution on earth is a part of the Solar evolution, which in turn is a part of the cosmic evolution.
3. Our Solar system is a co-operative system, Sun helping the planets and planets helping each other.
4. Sun is the presiding Deity, the father of all life in whose benevolent care all life is sustained.
5. Sun, earth and planets are exercising magnetic influences on each other in the cosmic commerce.
6. First the 'Paramanus' from the Sun—electrons, protons and neutrons combine to form the first atom.

7. The 'paramanus' in different permutations and combinations combine to become different atoms.
8. The inorganic matter evolves through atoms - molecules - elements - compounds - minerals to crystals.
9. They combine in chemical affinity and quality emerges out of quantitative proportions.
10. It is a loose federation through simple combinations, reversible, individuality resting in the particulars.
11. The clay crystal molecule through its efficient spectroscopic organisation absorbs life force from the Sun.
12. With this emerges the first life molecule - a micro unicellular organism, a jump from inorganic to organic.
13. Soon organic life deviates into two parallel directions - the plant and the animal.
14. Plant evolves into a constructive life and fixed at a place, manufactures food out of the five primary elements.

15. Animal, parasitic on plant, free from food construction roams about in instinctive activities.
16. Through series of trials and errors, action and reaction, challenge and response, it evolves slowly and steadily.
17. Subjected to the struggle for existence and survival of the fittest it effectively adopts to the environment.
18. Through millions of years of gradual evolution it evolves into newer species, and specialises organs and functions.
19. Organic life evolves through the instinctive direction of nature with the life urge for self preservation.
20. The fertilized cell through self multiplication organises a strong cell federation and dominates the organism.
21. Through progeny and heredity the millions of years of potentialities, are transferred from generation to generation.
22. Organic evolution is progressive in modifying continuity and evolves through biological mutations.

23. The evolution through inorganic and organic, covering physical and vital phases, culminates in the mental phase.
24. The human evolution has yet to cover mental, moral, aesthetic and spiritual phases.
25. The evolution has two main phases the cosmic descent and the cosmic ascent the involution and the evolution.
26. In the first phase of cosmic descent the prakrithi dominates the play and nurses the individual souls.
27. In man begins the 'Cosmic Ascent' the creative spirit takes the initiative and accelerates the evolution.
28. Released from nature's instinctive direction and endowed with rational faculty man has free choice of action.
29. With this freedom of action, man assumes the moral responsibility and the law Karma operates on the human Soul.
30. In man, the life is equipped with all the potentialities for the supreme state of life and he can make or mar himself.

31. Man has to cut his own path, whistle his own life and carve his own future.
32. It is creative spirit that is evolving, body is only the vehicle of the spirit and mind is the field of operation.
33. Biological evolution is the corresponding outward expression of the spiritual evolution.
34. With freedom of action, the human evolution takes two parallel directions, the individual and the general.
35. The creative individual by his intensity of quest can outstrip the general and go far ahead of others
36. The spiritual progress is not set in time, it is an inward march subjective and relative.
37. Truth already exists and the law is ever in operation, only we have to uncover our layers by ignorance.
38. The Divine law operates in the three aspects of Rita, Dharma and Karma and embraces all creation.

39. In its fundamental aspect, it is the spiritual principle of Rita to which all beings pay their first homage.
40. In its evolutionary Social aspect, it is the moral law of Dharma, the cosmic legislator that upholds this universe.
41. In its operational aspect, it is the law of Karma that renders cosmic justice at all levels of existence.
42. 'Rita' operating in all planes, evokes our aesthetic sense in response to beauty and promotes love and Ananda.
43. 'Dharma' operating in all planes, evokes righteous action for peace and harmony and promotes goodness and wisdom.
44. 'The law of Karma' operating in all planes, reveals the nature of operation and promotes knowledge and power.
45. The law operates internally in man as life urges for power, wisdom and bliss – Sat, Chit and Anand.
46. The law operates externally in aspect of Truth, Goodness and Beauty Satyam, Shivam and Sundaram,

47. The law sustains existence through physical and vital urges, order and joy through mental and spiritual urges.
48. This universe has emerged out of Ananda, sustained by the life urge for Ananda and merges once again into Ananda.
49. All souls having tasted this original state of Bliss are pulsating towards this end in the depths of consciousness.
50. This is the motive force of human evolution and man carries the Divine heritage and all the potentialities.
51. Man shall have blow after blow on the anvil of life, till he realises and tunes to the moral law.
52. Only when man is established in universal love, all his actions are spontaneously good and in tune with the law.
53. Man can feel this state in enlightened moments of life, but he has to own it in his conscious being.
54. All life inherit the same cosmic pattern, and the same principles, be it atom cell, man, solar system or universe.

55. All life alternate with rest and activity and follow the same cosmic cycle of emergence, resurgence and submergence.
 56. In man it is birth, growth and decay for the physical form; entrance, elevation and exit for the soul.
 57. There is no death in the real sense either to the soul or to the energy form for both are immortal cosmic constituents.
 58. Body on decay of life transforms and merges in the primary elements, soul leaves the body and continues its journey.
 59. Life, law and purpose are one, law is inherent in life and life is one with the law.
 60. Awake to the sacred mission of life, perceive the purpose, tune to the law and accelerate the spiritual journey.
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6. THE ART OF LIVING

1. The Art of living consists being in tune with nature, in tune with the law of life.
2. It starts with the self-enquiry "Who am I, whither I come and go, what is the purpose and meaning of life".
3. It is based on self-knowledge, the principles of Dharma and the law of Karma.
4. We have to grip the true values of life to guide and direct our activities in all our affairs of life.
5. With right understanding, we should evolve a proper outlook and attitude to life.
6. Satyam, Shivam and Sundaram-Truth, Goodness and Beauty are the eternal values of life.

7. The life urges for power wisdom and joy stimulate us to seek Truth Goodness and Beauty.
8. Truth in itself is different from truth perceived from our angular, limited partial vision.
9. The factual knowledge is subjected to scientific verification and accepted in common agreement.
10. The conceptual ideas are based on one's own memory, preconception and experience and hence relative.
11. Our social problems have many angles aspects and bearings and their integral mean constitutes the truth.
12. We project our own relative, angular part truths and breed ideological conflicts and confusion.
13. The truth cannot be grasped by specialists but can be discerned through intuition on calm reflection.
14. Every one embodies the source of truth but it flashes only in impersonal moods.

15. Goodness is an important factor and one's joy and peace depends on this intrinsic quality.
16. Where there is Goodness, there is spontaneous respect for Truth and response to Beauty.
17. Without this basic quality of Goodness, we cannot progress spiritually and reach the goal.
18. When we are charged with Universal love, all our actions are spontaneously good.
19. Beauty is a direct source of joy and is enjoyed by the senses without an intellectual process.
20. Our senses enjoy the beauty of the particulars in different aspects but its duration is limited.
21. Our 'Buddhi' can enjoy the rational Beauty of the Universe in all its order, balance, rythm and harmony.
22. The Beauty of the spirit is Bliss itself, the source of joy where there is no duality of subject and object.

23. Only in the creative realms of Truth, Beauty and Spirit, we are truly self-abundant.
24. We should mark our inherent nature 'Swabhava' and discern our 'Swadharma' accordingly.
25. We should clearly fix our work and role in life, our contribution and duty to society.
26. Blessed is he who hath found his work in tune with his nature and aptitude and thus success is assured.
27. All works are equally important but one can contribute his best only in tune with his 'Swabhava'.
28. True wealth consists in contentment and is only a means to the goal and not an end in itself.
29. The greed takes us to never ending complexities and entangles us in a web of complications.
30. It drowns us in cut-throat competition and breeds jealousy, envy and hatred through pride and prestige.

31. Let simple living and high thinking be the formula of life and seek real joy in Truth, Beauty and Spirit.
32. The Ananda is of different levels and of different types and it depends on one's state of elevation.
33. The lower pleasures in the physical and vital aspects of life are by their very nature ephemeral.
34. The indulgence in sensate pleasures are set with dualities and demands heavy price in compensation.
35. They involve dissipation of vital and mental energies through the abuse of body and mind.
36. In ignorance we indulge in lower gratifications in direct competition with others.
37. The joy increases as we go up in the spiritual ladder and it is more sublime, and enduring.
38. The higher and sublter the plane of creative activity, the greater and nobler is its power, wisdom and joy.

39. The real joy consists in impersonal work, dedicated to the good of all, in the spirit of love and sacrifice.
40. Beauty enriches, ennobles and elevates man through direct invisible influence and the effect is unconscious.
41. Natural beauty, fine arts, philosophy, scientific research and gardening give elevating joy.
42. Peaceful and harmonious social relationship is the crux of the whole problem in the 'Art of living'.
43. We should honour one another's self-dignity with patience and tolerance, in the spirit of give and take.
44. We should restrain negative emotions of anger, envy, hatred, etc., projecting from egotistic roots.
45. The positive emotions of love, affection, compassion etc., are by their very nature serene and sublime.
46. Our egocentric love and interest should expand in ever widening circles and embrace the whole creation.

7. We are the parts of the Universal life and our enlightened self-interest consists in the common good of all.
8. Health is an important factor in the 'Art of living' – the health of the whole Being'.
9. The 'health of personality' consists in harmonious development of body, mind and spirit.
10. The health of body, mind and emotions are mutually interwoven and one affects the other.
1. We should not abuse the body and physiological laws either through neglect or through indulgence.
2. We should avoid mental conflicts, brooding and worry, chaos and confusion, fear and anxiety.
3. The emotional stress and strain cause poisonous glandular secretions and injurs the health.
4. Diet has intimate relation with health and much depends on good and satvic food, regulated and balanced diet.

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55. We should avoid indiscriminate drugging and accumulation of poisons for quick relief.
 56. We should pay all attention to the preventive aspect of health and build up natural immunity.
 57. We should take fresh air and good sunshine, do asanas and pranayama, prayer and meditation.
 58. Nature is the best doctor within us, we should co-operate with laws of health with moral and hygienic disciplines.
 59. We should balance and integrate our physical, vital, mental, moral and spiritual aspects of life.
 60. We have to evolve a balanced and integrated personality with peace and harmony within and in the social life.



